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Esther Markish describes torment of Soviet Jews to Montreal audience

Esther Markish

By MARK MEDICOFF
CJN Quebec Bureau Chief
MONTREAL-

The only way to grasp the torment suffered by Jewish activist Esther Markish when she was in the Soviet Union, is to set aside momentary concerns "and put yourself squarely into her shoes."

This is what Esther Markish did for some 800 Montreal Jews last week who attended the Soviet Jewry rally at the Queen Elizabeth Hotel.

Her stop in Montreal was the beginning of a cross-country tour in which she will speak in a number of Canadian cities including Toronto, Winnipeg, Calgary, Edmonton and Vancouver.

"There is a proverb... to understand is to forgive. But I have never understood ... I can never forgive."

She can't understand why 443 Jewish artists and writers between 1948 and 1953 were tortured and then slaughtered by the arbitrary hands of dictator Josef Stalin.

She can't understand why her own husband, Peretz, one of the leading poets of his day, was put on trial for being an artistic genius and condemned to death.

On August 12, 1952 Peretz was one of 24 prominent intellectuals to be executed in the basement of Moscow's notorious Lubianka prison.

These same Jewish authors and poets helped Stalin form the Jewish Anti-Fascist Committee in 1942 to enlist wartime support from Jews living in the West.

Little is known of the trials, except that the 24 were murdered after forcefully defending themselves and claiming that the prosecutor was the real criminal.

Later these intellectuals were 'rehabilitated,' and over the last 15 years Mrs. Markish has lived on the meagre pension given by the Soviet government, and from stipends accorded her for her brilliant translations of the classics.

Mrs. Markish is a sophisticated and gentle woman, an articulate spokesman for the thousands of Russian Jews still waiting to leave the country for Israel.

"We fought for the basic rights established in the Soviet Constitution, that it is the right of each person to choose a country. But it was only on paper and, although we tried to leave eight times, we were only arrested."

Each day the KGB would pound on her door demanding "information" about herself and her son David, a writer. The harassment became so bitterly exhausting that she left her apartment each day to evade the daily confrontation.

In recent years, Mrs. Markish was arrested so often that she doesn't keep an accurate count, yet she continued to parade her Jewish activism by protesting in public and dangerous places.

"In the last two years we kept making official requests to leave, but they only ignored our letters. Finally we said we would go on a hunger strike until we got some response."

Three months ago, on Nov. 6, partly as a result of pressure applied by world Jewry, Esther Markish received a three-day notice to leave the country. All her possessions, including her precious books, were confiscated.

Now living in Israel, Mrs. Markish is writing her memoirs, and her son David is a film-maker and journalist.

"It is very hard for Soviet Jews," she said, "but we must be honest, the majority is assimilated. If they weren't assimilated they would do everything possible to leave."

The Canadian Jewish news

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Shot in Madrid

Israeli agent killed by Arab

TEL AVIV (JTA)-

Israeli authorities have disclosed that the Israeli who was fatally shot by a suspected Arab terrorist on a street in Madrid on Jan. 26 was an undercover agent employed by the government's security services and that his real name was Baruch Cohen. The victim, whose body has been flown back to Israel for burial, was originally identified as Moshe Hannan Yishai and was described as a tourist.

The circumstances of the Madrid shooting gave rise to the belief that it was the latest incident in a running battle between Arab terrorists and Israeli counter-terrorists which has been going on in various European capitals during recent months.

Cohen, born in Haifa in 1936 and educated there, joined Kibbutz Ein Harod in 1952 and the Nahal, paramilitary settlement corps, in 1953. He joined the government service in 1959 and was employed in the foreign ministry and in the security services. Between July 1970 and Dec. 1972 he was a member of the Israel embassy staff in Brussels.

According to reports, the murderer who escaped is said to be a Jordanian named Samo Mased Ahmed. Other reports say that the man responsible for the killing is a medical student at Seville University.

Well-informed Madrid sources declared that the man could not be arrested because he was protected by heavily-armed gunmen.

Soon after the killing, the Black September Arab terrorist organization issued a statement in Cairo that it was perpetrated in vengeance for the death of two Palestinian terrorists in Rome and Paris. The statement described the killing as "execution."

Mahmoud Hamchari, the Palestinian Liberation Organization's chief representative in France, died last month from injuries received in a bomb explosion at his Paris flat in December. In October, Abdel Wael Zuaiter, a member of the Libyan Embassy in Rome, described by friends as an active El Fatah propagandist, was shot. The Black September statement claimed that the murdered man's real name was Uri Molou and that he headed the Israeli spy-networks in Western Europe. The statement added that an agent co-operating with the murdered man had been kidnapped. This was neither denied nor confirmed in Madrid.

Secret report says....

Hussein ready to negotiate

By ROYSTON ALLEN
TEL AVIV-

A top secret report which found its way into the Israeli press reveals that King Hussein of Jordan will agree to some Israeli fortified settlements on the West Bank, captured from the Hashemite Kingdom in 1967.

According to the independent Hebrew-language daily **Ha'aretz**, Moshe Sasson who heads this country's Middle East desk in the foreign ministry, prepared the report for circulation to the Israeli cabinet. It bore the stamp "for the addressee only," the paper said.

Foreign ministry officials had no comment when asked about the truth of the **Ha'aretz** article but informed sources say the material was not leaked deliberately.

Sasson, a top Israeli diplomat, prepared the report in advance of Premier Golda Meir's visit to the U.S. in March and King Hussein's trip there in February.

Hussein left three questions about the settlements open, **Ha'aretz** said:
-Where they would be located
-How many of them would there be
-How long would they remain.

Israel has been busy setting up fortified collective settlements in most parts of the territories taken in the Six Day War, and there are about a dozen along the Jordan River. At least that number are on the drawing boards for the future.

Turning to Hussein's attitude on Jerusalem, the report says that he would be willing to relinquish his claim to the Jewish and Armenian quarters of the old walled city but definitely not to the Moslem Holy places.

The Jordanian monarch would also "not give up his sovereignty over the city," the Israeli newspaper quoted the document as saying.

Crown Prince Hassan, Hussein's younger brother and "leading political figures" do not agree with the king, according to the report.

Together with the Queen Mother, they feel that Jordan can and should exist without the West Bank. Hussein believes the area must remain part of Jordan.

The Israeli document reportedly states that Hussein has separated himself from the idea of war and he and other Jordanian leaders "have resigned themselves to considerable extent to the existence of a Jewish state, and with need to reach a peace agreement with it in their own interests."

According to the Israeli document, as reported in **Ha'aretz**, Hussein has met with American diplomats on areas of possible agreement with Israel. They reportedly urged him to permit the Egyptians to precede him in arriving at a settlement.

Hussein, however, apparently would prefer to be the first to work out a deal with the Israelis. After this, he would lessen his opposition to a partial settlement between Egypt and Israel which might result in the Suez Canal being reopened.

The foreign ministry official based his report on "open and secret material" possessed by his ministry.

Minister reassures position of Jews under education bill

MONTREAL-

Dr. Francois Cloutier, Quebec's minister of education, addressed the Canadian Jewish Congress Eastern Region Conference luncheon, January 28, 1973, held at the Queen Elizabeth Hotel in Montreal.

Noting that the Jewish community's efforts in defining its relations with the French Canadian majority predates the "Quiet Revolution," the minister discussed the position of Jews within the Quebec school system as well as the question of linguistic rights in the province.

Dr. Cloutier spoke extensively about Bill 71 stating that the position of Jews "will now become what it should always have been namely, equal citizens within the school system. This includes a Jew's right to choose either the Protestant or Catholic school board... the right to vote as well as to be elected a commissioner of his or her school board."

Cloutier then added: "In order to recognize the considerable Jewish presence in our school community, one of the government appointments to the new school council which has just been announced is a Jew, Morton Bessner.

The minister then discussed Jewish day schools.

"I know how deeply attached to those schools your community is, and I am one of those who believe in the very great importance for any community to keep its traditions alive. Law No. 71 does not alter in any way

Morton Bessner

the existing situation in this respect. The schools in question continue to be governed by the Private Education Act. Even though the special system of association which has prevailed as a temporary measure has to evolve, private schools will continue to enjoy undeniable advantages. In fact, few school systems around the world pay so much attention to the private sector as the

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Headed Technion

Ex forces chief Dori dead at 73

TEL AVIV (JTA)-

Gen Yaakov Dori, the first chief of staff of Israel's armed forces and a former president of the Israel Institute of Tehnology (Haifa Technion), died last week in Haifa after a long illness. He was 73. A state funeral was held on the Haifa Technion Mt. Carmel campus.

Gen. Dori was born Yaakov Dostrovsky in Haifa in 1899 and was graduated in 1917 from the Reali School there. He joined the Jewish Legion, a Jewish military unit attached to British forces in the Middle East during World War I. He served with the 40th Battalion, Royal Fusiliers, 1st Judaeans, and saw action against the Turks in the Jordan Valley and Sinai Peninsula. He was discharged with the rank of sergeant.

Gen. Dori studied engineering at the University of Ghent, Belgium, after the war and in 1926 became deputy head of the Jewish Agency's technical department in Jerusalem. He was one of the early organizers of Haganah and in 1929 was named commander of Haganah in Haifa. During World War II he was appointed Chief of Staff of Haganah but like other Haganah soldiers, served anonymously.

With the establishment of the State of Israel in 1948, Gen. Dori emerged with the rank of Maj. Gen. and was appointed chief of staff of Israel's armed forces during his nation's war for independence. He retired from the army in 1950 and was named head of the science department of the prime minister's office. Gen. Dori served as president of the Technion from 1951-65.

Fund drive contributions close to $2 million; report pledge increase

TORONTO-

The 1973 United Jewish Appeal-Israel Special Fund campaign is in high gear and by the end of January contributions totaled close to the $2,000,000 mark, campaign chairman Al Green reported at a recent meeting of the Trades and Professions Council. The 1973 goal is $10,450,000.

Green said contributors covered to date have increased their pledges by 20 to 25 per cent over last year.

Card distribution is proceeding favorably and more than 75 per cent of the cards are already in canvassers' hands.

Green said the favorable Canadian tax laws covering contributions to charity and the generally healthy economic climate are encouraging substantial contributions. UJA canvassers should exploit the fact that "we are living in good times and the tax laws are in our favor." He added, "There is no substitute for face-to-face solicitations."

He said he derives considerable satisfaction serving as campaign chairman and declared that "when you work for the UJA you are doing something for yourself."

He spoke of the wonderful feeling one gets when visiting Israel and seeing what has been accomplished there. "You look with pride at 'our boys'-the Israelis-and you wonder what you can do to help. I can assure you that the best way we can help is to support Israel financially through the UJA."

Green pointed out that Canadian Jews contribute only $80 per capita to Israel and "there's lots of room for improvement. Some countries in Europe give well over $300 per capita."

Lewis Moses, chairman of the Trades and Professions Council, stressed the important role of this division in reaching most members of the community and declared that "with perseverance, dedication and leadership you are the ones who will put the campaign over the top." He assured the campaign chairman, Green, that 'we'll work our guts out to made certain the campaign is a success."

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Student Council joins but Congress declines Pepsi Cola boycott

TORONTO-

The Toronto Student Council for Soviet Jews announced this week that it planned to join the boycott of the Pepsi Cola Company initiated by a U.S. organization.

The January issue of the Council's publication, **Kesher**, reported that two Southern California Jewish leaders, Zev Yaroslovsky and Si Frumkin, on behalf of the California Students for Soviet Jews, had announced that their organization had undertaken a national boycott of the Pepsico Company.

Their announcement came less than a week after Pepsicola had agreed to build a bottling plant in the Soviet Union.

"Pepsi has joined the slave-trade generation," Yaroslovsky is reported to have said. "There can be no business as usual with the Soviet Union while they refuse to permit freedom of emigration to its Jewish citizens or while they ransom Jew's freedom for exorbitant exit visa charges."

The Toronto Student Council for Soviet Jews stated that they had decided "after considerable deliberation to join other organizations and act upon the boycott against the Pepsi Cola Company."

Canadian Jewish Congress officials, when queried by **The CJN**, stated that boycott has not been found to be an effective instrument. "We would prefer to see more trade with the Soviet Union, more opportunities for contact between people and lessened isolation of the Soviet citizen," a spokesman said.

At a regional meeting of the Canadian Jewish Congress in Montreal last week, Gerald N. F. Charness, steering-committee chairman of the Montreal Action Committee for Soviet Jewry called on the Canadian business community who have

Cont'd on Page 2

Congress appeals to Syrians

MONTREAL-

Canadian Jewish Congress appealed this week to the Syrians to release Jews held in custody and to permit those who wished to emigrate.

In a letter addressed to Hassan Bakr el Bakr, Syrian president, Sol Kanee, president of Congress and Saul Hayes, executive vice-president, warned that "Canadian public opinion will not readily forgive Iraq for the murder of Jews held in custody."

The letter was written in response to "disturbing rumors" that nine Jews in the Kas'r El-Nihaya prison have been killed.

"We remind you of the aroused sense of world indignation with the public hanging of Jews that took place in Bagdad," Kanee wrote the Syrian president.

Israel-a resort for skiers? Well, not exactly, but there is snow on the Golan Heights and that is more than you can say for some of the ski areas around Toronto. The fine, powdery blanket of snow attracted thousands.

WORLD NEWS

Key '73 campaign source of tension

NEW YORK—

Reflecting the concern of American Jewry that the year-long evangelistic campaign known as Key '73 might become a "source of tension and conflict," the American Jewish Committee has urged Christian groups participating in the campaign to "respect the convictions and feelings of Jews and to disavow specifically any intention to proselytize the Jewish community."

The stated aim of Key '73 is "to share with every person in North America more fully and more forcefully the claims and message of Jesus Christ." While rooted in evangelical Protestantism, it has received wide ecumenical support from other Christian groups. In addition, the AJC noted, "there has been a marked increase in the efforts of those missionary groups that aim specifically at the conversion of Jews to Christianity."

The AJC listed three specific suggestions as to steps the Christian groups might take to alleviate Jewish fears over the stepped-up missionary drive. They were:

—To take "particular care in the presentation of such themes as the Crucifixion and Jewish reaction to Jesus, so as not to contribute to the development of anti-Jewish attitudes in the Christian community;"

—"To give serious consideration to the conclusions of reputable Christian scholars affirming the continuing validity of Judaism;"

—"To avoid the implication that Christianity and America are synonymous."

The AJC's official statement on the evangelistic campaign was adopted in principle by its national executive council last December, and ratified by its board of governors this week.

"The American Jewish Committee recognizes the inherent right of all religious communities to propagate their faith in our pluralistic society," the statement declared. "However, missionary approaches to Jews have frequently been based on a false, stereotyped and caricatured image of Judaism as an 'incomplete' or 'obsolete' religion that has been replaced by the 'new Israel' of Christianity. Such a view is offensive to the dignity and honor of the Jewish people."

At the same time, the AJC statement cautioned the Jewish community "against withdrawal from the arena of interreligious activity, out of an unwarranted suspicion of all Christian motivations in approaching Jews for dialogue or interreligious programming."

The statement pointed out that Jews had benefited substantially from increased Jewish-Christian cooperation in recent years. Among these gains, it cited "revised and improved Christian textbooks, training programs for Christian teachers, massive Christian support for Soviet Jewry, increasing sympathy for Israel, and growing rejection of anti-Semitism."

"These gains must not be lost through an irrational over-reaction to those movements that rely on persuasion and not coercion," the AJC statement said.

Education minister reassures

Cont'd from Page 1

Quebec system does, be it only from the point of view of financial aid."

Dr. Cloutier turned his attention to the question of linguistic rights in the province of Quebec.

"The Jewish community perhaps more than any other group, is able to understand the need to reinforce 'the French fact' in Quebec. It too has had to struggle continually for its survival and for the upholding of its rights. In the same way, the French Canadians find themselves in a similar position, a Francophone enclave on a continent where English is and will remain the prevailing language," he said.

Referring to the Jewish community as the "most bilingual ethnic group in Quebec," Dr. Cloutier continued with the observation that "the very fact that you are examining the situation in Quebec from the point of view of Jewish interest is, to my mind, a clear indication that you are an integral part of the Quebec community."

Dr. Cloutier was introduced by Dr. Victor Goldbloom, Minister of State Responsible for the Quality of the Environment of the Government of Quebec. Julian Kotler thanked the minister.

Study shows

Parents decide religion choice

WASHINGTON—

Parents, much more than rabbis or religious school teachers, have the determining influence on their children's Jewish identification. This is the conclusion of the first phase of a nationwide study of 207 Jewish boys and girls who have held leadership positions in the B'nai B'rith Youth Organization.

The results of the study — a collaborative effort of BBYO national director Dr. Max F. Baer and Dr. Fred Massarik, scientific director of the National Jewish Population Study — were disclosed at the annual meeting of the B'nai B'rith Youth Commission last week.

About 63 per cent of the youngsters surveyed credited their mothers with a major positive influence while 60 per cent named their fathers. Less than eight per cent said their mothers exerted no influence and 9.5 per cent their fathers. The influence of grandparents was also shown to be significant, with about two-thirds of the youth leaders giving them credit for at least some influence.

In contrast, only 16 per cent said their rabbis strongly influenced them and 38 per cent reported only minor influence. More than 29 per cent reported no influence whatsoever while 15 per cent reported a negative influence.

Even less important, the study showed, was the role of teachers. Only 10 per cent said it was major, while 43 per cent gave them only minor credit. About 34 per cent reported no influence and 10 per cent negative influence.

Pepsi boycott

Cont'd from Page 1

dealings with their opposite numbers in Russia to press the cause of Soviet Jewry.

"We call upon those members of the business community who will be negotiating with the Soviet Union to use their good offices to have the controversial 'education tax' abolished.

"At a time when nations of East and West are moving toward greater co-operation and understanding, the demand for ransom is a barrier to true detente." He also urged the government of Canada to impress upon the Soviet Union the need to eliminate the tax.

Charney demanded that the Soviet Union, "in this 50th anniversary of the founding of the USSR grant amnesty to Jewish prisoners of conscience whose offense has been their desire to emigrate."

New ties sought

LONDON (JTA)—

The Board of Deputies of British Jews is considering strengthening its ties with Jewish communities on the Continent. But the objections of many members to such a move will have to be overcome first.

Michael Fidler, president of the board, reported at a meeting that the time has come "to lay the foundations for some form of association between the European Jewish communities and British Jewry as represented by the board."

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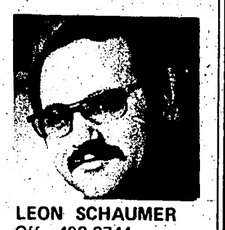
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New Left is enemy of Israel, says Congress official

By ROCHELLE CARR

TORONTO–

The Left, which gave Jews their greatest support for years, is now giving the Jews some of their greatest opposition, according to Ben Kayfetz, acting executive director of the Canadian Jewish Congress, Central Region.

In a speech at Adath Israel Synagogue last week entitled, **The New Anti-Semitism**, Kayfetz explained: "The use of the word 'Zionism' in a perjorative way is now the basis of the new anti-Semitism."

The rise of this new Left around 1967, he said, was not very different from the old Left in their attitude opposing colonial powers, but now, this group has branded Israel a colonial power.

Kayfetz noted that, on the surface, in Toronto especially, it might be difficult to discern such anti-Semitism. There are eight Jewish members of Parliament in Ottawa, and all but one are from constituencies with a negligible Jewish vote. Jews are prominent in law, medicine, teaching, and the judiciary. Even the newly appointed dean of engineering at the University of Toronto–"this stronghold of Anglo-Saxondom in the professions and at university"–is Jewish. And Canada probably has the best anti-discrimination laws anywhere, he said.

Yet, Kayfetz asked, "if things are so rosy and so good, then why are they so bad?" He explained, "Sometimes a development or achievement bears within it seeds of its own destruction. In the eyes of many now, Jews have lost the image of the underdog." Just as in 1967, Israel was instantly transformed from an underdog to a bully, so Jews in Canada, being a part of all walks of life, are now erroneously viewed as part of the establishment.

Because Jews no longer live in ghettoes, they are now being viewed as haves by the Left's have-nots. But Kayfetz emphasized, "While there is this new anti Semitism from the Left, it exists side by side with the old anti-Semitism from the Right, and both are capable of doing a lot of damage."

This new anti-Semitism has created strange bedfellows, Kayfetz continued. The John Birch Society promotes Reverend Al Forrest's book on the Middle East. (Forrest is labelled a liberal and probably has a "horror of what these Rightists espouse.") John Nichols Booth, a Unitarian Minister, wrote an article about Zionist powers manipulating the world, in **The United Church Observer** which Forrest edits. Gerald L.K. Smith, an anti-Semitic leftover from another era, is still writing along lines similar to Booth.

Kayfetz noted, "Some of these strange bedfellows are seen to be liberals in all cases except where Jews are concerned."

Ben Kayfetz

The kind of anti-Semitism displayed by the new Left, according to Kayfetz, "possesses the same elements that existed in Europe in the 30s, what Jews found when they arrived in North America, what interpretations from the Bible produced, and what new economic interpretations have produced. He feels that, all in all, you find the same kind of mindless, unthinking rhetoric of a Chartrand in both the Right as well as the Left.

Kayfetz added: "As long as we live in an imperfect society we'll always have malcontents and they will always be looking for a scapegoat. Research tells us how to recognize the problem, but not how to cure it."

Founder of sports night sees it become 'the best'

By MOURA WOLPERT

HAMILTON -

Saul Smurlick, affectionately known as the "Father of Sports Night," had every reason to beam with pride at the success of Hamilton's 22nd annual B'nai B'rith Sports Night, held recently at the Holiday Inn. 700 fans attended the function, which Mayor Vic Copps described as "the best sports celebrity dinner in Canada".

Smurlick, a well-known Hamilton businessman, has had the satisfaction of seeing the event he originated as a modest tribute to local football teams grow into a gala function which, through his efforts, has for many years attacted sports celebrities such as Jackie Robinson, Jesse Owens, Leo Durocher, George Chuvalo, Ara Parseghian and many others to Hamilton.

Saul Smurlick

Now 58, he has been actively associated with the local sports scene since the 30s, when he organized events to raise funds for sending underprivileged children on summer vacations. Smurlick was a Negev Dinner honoree in 1968 for his outstanding community work.

A modest man, he nevertheless can't conceal his pride at the fact that Sports Night has become the major fund raising project of Viceroy Reading Lodge No. 886. One hundred thousand dollars has been raised over the year for community projects both locally and in Israel.

This year's dinner raised approximately $10,000, which will go towards the purchase of a respiratory unit for St. Joseph's Hospital.

Sponsored by Viceroy Reading Lodge and, for some years now, held in cooperation with **The Spectator**, Sports Night honors **The Spectator's** high school football all-stars and pays tribute to Hamilton football heroes of long ago.

Givens is attempting to bring B'nai B'rith into CIC again

MONTREAL -

The president of the Canadian Zionist Federation "feels confident" that District 22 of B'nai B'rith will once again become associated with the Canada-Israel Committee.

"I'm trying to bring the B'nai B'rith back into the CIC once again, and I believe they understand the problem of unity and are developing a new change in attitude," said Phil Givens.

Givens made his remarks to **The Canadian Jewish News** following a national executive meeting of the CZF - the first since his election last October - in Montreal last week.

He said he discussed the matter "with many personal friends" in the B'nai B'rith community, and he believes that "the new change of guard" expected this year will decide to become partners in the CIC.

Givens stated that Canadian Jewry needs an association to communicate directly with the Canadian government "as one united voice, and although the international guidelines laid down by B'nai B'rith are important, we must deal with problems relating to our own context in Canada".

The new Zionist president said CIC re-organization "won't happen overnight, but I feel confident that with Sol Kanee (president of the Canadian Jewish Congress), being on mutually personal terms, and with the B'nai B'rith, we will work out our problems."

More than 80 representatives from across Canada attended the national meeting, representing one of the highest attendance figures ever recorded.

The contentious issue of Jewish education was also discussed, with Givens reporting that the Zionist aim "is not to empire build, but to simply supplement presently existing curriculum with Zionist content".

"In this transition period there are some concerns expressed by professionals who feel there is a conflict in interest, and by some lay people who feel there is a problem involving ideology.

"But it's basically a matter of people of good will getting together. A little conflict may be a healthy thing."

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We must face up to the dire need of remaking our Jewish education

At a time when Jewish education in our community is undergoing painstaking scrutiny with a view to an eventual overhaul of its philosophy and practice, it is interesting to hear a leading rabbi in the United States call for a complete re-evaluation of the educational system in that country.

Rabbi Louis Bernstein, president of the Rabbinical Council of America, says what Canadian Jewish leaders have been saying for some time; that Jewish education as presently carried out is not halting the alarming loss of Jewish identity by a large proportion of the Jewish community. He warned that unless steps are taken at once, assimilation and alienation will bring on a major crisis.

If the future of Judaism in the United States is at the crossroads, what about Canada? Are we faced with the same dangers that Rabbi Bernstein talks about? We will know more about it when a report on the problem is completed, hopefully before too many months have passed, but one fact stands out clearly: we share in general terms the same anxieties, the same dilemna, as do our brethren south of the border. The differences are in degree, not in kind.

Assimilation and alienation. Nightmarish words to all Jews concerned with the future. The renaissance of Jewish identification that occurred in the Diaspora following the creation of the Jewish state, appears to have lost most of its impetus. Today, our young people are slipping away from their Jewish heritage, victims of our community's failure to understand the true dimensions of the problem.

The hopeful sign on a bleak horizon is that we are now grappling with this crisis in Jewish education. Our educators tell us more of our dollars must be provided for educational needs and those needs urgently require re-evaluation. And perhaps more important than all else, the Jewish parent must face up to the challenge and provide his children with a home environment that will help ensure a commitment to Judaism. Nothing less will suffice.

Potential in group diet schemes easy prey to appetite for dollars

In Canada, as in the United States, the advice of physicians to avoid becoming fat has led to a virtual bombardment of admonishments to "Stay thin!" "Get rid of unsightly fat!" and "Remove those unwanted inches in seven days!"

Many of the reducing parlors use the same doubtful commercial techniques as the dance studios-"Sign them up for long uncancellable) contracts." Others employ wrappings and other techniques which have no basis in science and come dangerously close to fraud.

Society magazine, in a recent issue, reports that "Americans are obsessed with slimming down to the point that dieting is rapidly becoming the national pastime."

"And group dieting," the journal adds, "is one of the most popular methods."

Here in Canada there are several group dieting organizations in competition. Each proclaims the greater virtue of its exclusive diet (closely guarded from non-members). One calls on doctors for its authority; another claims the services of a nutritionist. One condemns the other for failing to provide enough variety and large enough portions; the other snidely suggests that allowing members to engage in an occasional gorge is immoral.

On the surface, group dieting has much to recommend it. The group approach used by Alcoholics Anonymous has proven one of the few genuinely effective ways of dealing with compulsive drinking. Much overeating is equally compulsive. Many fat people are feeding their loneliness, punishing mother or diverting their hostility.

But there is one important difference between alcohol and food. One can live without one, but not without the other. One can't cure obesity by quitting "cold turkey."

Almost 75 per cent of those engaged in group dieting have repeatedly lost and then regained weight through most of their lives. They are perpetually on the trail of some magic formula, some miraculous diet which will leave them happy, satiated and thin.

Unfortunately, group dieting has become a very successful, competitive, commercial enterprise, actively recruiting members, publishing magazines, selling diets and operating camps. In view of the sensitive psychological forces that plague overweight people it is distressing that untrained amateurs are playing the role of group leader. The chief qualification of people chosen for this task is that they have been healed from their own fatness by the diet plan.

This hardly equips them to play psychoanalytic games with people who are sufficently distressed to confess, openly, their failure to control their own appetites.

One wonders if there is not a need for regulation lest the potential good in group dieting become subverted by the appetite for dollars.

Guest Editorial

What is Jewishness of a Jew?

By Rabbi Michael Stroh

In the last several years the Jewish community has been discussing the question: "Who is a Jew?". While this is of great importance as a practical question in Israeli law, of far greater concern to the community is the question: "What is a Jew?", namely: What is the Jewishness of the Jew; what is to be the content of our identity?

I write in response to this question because I believe the Jewish community looks too much to ethnicity, and not enough to religion as its reason for being. I am concerned that, by our constant repetition of the theme that Judaism is more than a religion, our result will be a Jewishness that is much less than a religion.

I am certainly not against the ethnic component of Jewishness, and, in fact, I am glad that we have it because it is the cement that binds us together. However, it is not the foundation, nor is it the structure itself. Yiddishkeit is not Judaism. Judaism is a tradition which deals with ultimates: God, the meaning of life, the purpose of human history. These ultimates are the concern of religion, and it is to these questions that Judaism speaks.

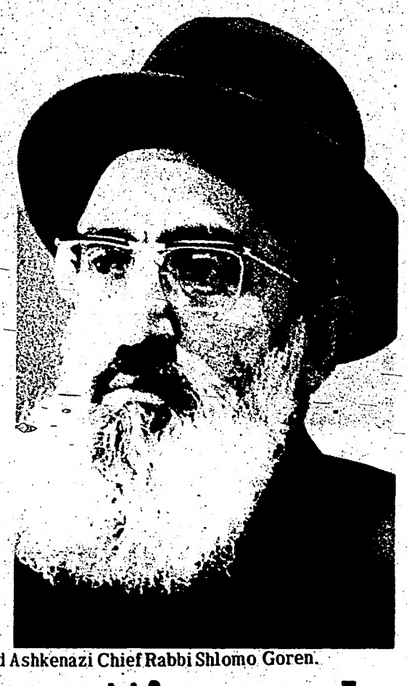
It is possible that future generations will be able to discover the meaning of their lives in a style of cooking and a series of songs and dances, or in the study of Hebrew as one national language among others. I doubt it, however.

These things are undeniably a part of us but not the meaning of our Jewish lives. If our Jewishness declines to this level, future generations (and even young people today) will have to seek elsewhere for the commitment they seek; they will have to look for God, and the present attempt of the Hebrew-Christian movement to convince young Jews that they can retain all their Yiddishkeit, while finding religion in Christianity.

Recent research in Israel has shown a growing gap between Jewish identity and Israeli identity in those Jewish Israelis without any religious commitment. Israel is very concerned about this since its survival as a Jewish country is at stake. Even formerly anti-religious kibbutzim are worried, and have begun to introduce Jewish religious materials into their school curricula.

It might be possible today to publish a prayerbook composed of a combination of the writings of Buddhism and the I Ching, which if it were in Hebrew, would satisfy many. I would certainly want our young people to study modern Hebrew poetry, yet we must nevertheless make a distinction between Judah ha-Levi and Shaul Tschernikovski's poem, **To the Sun.**

It may be claimed that what I am asking for is a cold confessionalism in a style alien to Judaism, but that would be a misunderstanding. Our ethnicity is a real part of us; we are a real people, not a religious abstraction. Let us enjoy our distinctiveness in food, in song and dance; let us create and teach our literature; let us remember that all Jews, of whatever degree of religious belief, are a part of us. But religion is our reason for being. If we lose Jewish religion, we lose, not one aspect of our history, but our heart and our mind. Nothing would survive that, not ethnicity, and probably not a Jewish Israel. "We are only a people by virtue of the Torah."



Sephardi Chief Rabbi Ovadia Josef (L) and Ashkenazi Chief Rabbi Shlomo Goren.

Opinion favors putting end to having two chief rabbis

By MOSHE RON
JERUSALEM-

Israel has no luck with its chief rabbis.

For years, there has been a struggle between two former chief rabbis, Isser Yehuda Unterman and Yitzhak Nissim. And, for years, they did not greet each other and did not speak to each other. It was hoped that with the election of the two new chief rabbis, Shlomo Goren and Ovadia Josef, the situation would improve.

But, immediately after the elections, the extreme groups of Sephardi Jews in Israel, took the newly-elected Sephardi Chief Rabbi Ovadia Josef under their "protection." They supported him against the candidature of the former Sephardi Chief Rabbi Yitzhak Nissim, who had put an end to the influence of the Sephardi Federation leaders, in handling the funds left by the rich Sephardi Belelia family.

As revenge, the leaders of the federation persuaded Rabbi Josef to become a candidate for Sephardi Chief Rabbi against Rabbi Nissim.

In the new Chief Rabbinate Council, there is a large majority of rabbis who are partisans of Rabbi Nissim and Chief Rabbi Goren.

Chief Rabbi Josef, whose partisans are in a minority on the council, is very unhappy about this situation. The leaders of the Sephardi Federation are taking advantage of these circumstances and instigating Rabbi Josef against his colleague, the Ashkenazi Chief Rabbi Goren.

In a reception of the Federation, Chief Rabbi Ovadia Josef, in public shed tears over the bitterness in his heart, and said he could no longer co-operate with Rabbi Goren, who had established a dictatorship in the Chief Rabbinate. He said: "Goren says, Goren decides, Goren strikes the table with his fist, and all that he wishes is decided upon."

Chief Rabbi Josef is angry about the "conspiratory" way in which Chief Rabbi Goren settled the case of the "bastards,"-the Langer brother and sister,-without consulting him. He is strictly against mobilizing girls into the army, and even against their auxiliary service in hospitals, schools and development areas.

Rabbi Goren thinks that in times of war with the Arabs, girls too should give their help to the Israeli Military Services. All these controversial questions disturb the harmony between the two new chief rabbis, and it is feared that if there is not an appeasement between them, the rift could widen.

Considering the rift between the two, opinions are voiced among the Israeli public, that an end should be made to the anachronism of two chief rabbis for the Sephardi and Ashkenazi communities. There is a heritage from the times of the Turks in Palestine, based on the system enabling each religious group to have its own religious leaders and law courts, and to handle its own personal affairs such as weddings, divorce, legacies, etc.

It has been proposed that the Knesset alter this law and establish the election of only one chief rabbi of Israel. There are already many 'mixed' couples in Israel (Sephardi and Ashkenazi). Their children serve in the army, and the old custom of electing two chief rabbis no longer applies. In the same way that the Knesset came to an agreement to choose one chairman of Oriental origin, (Yemenite Israel Yeshayahu), so its could decide on a sole chief rabbi for Israel.

Dilemma of the war widows

By NECHEMIA MEYERS
JERUSALEM -

Dozens of war widows met this week in Tel Aviv to discuss the problems that face them and their children when they remarry. Most hotly debated was the question of whether these children should continue to bear the name of their fallen fathers, or should be legally adopted by their stepfathers, and take on their names.

Ofra, whose first husband fell in the Six Day War, found the decision extremely hard to make, but finally concluded that her 10-year-old son should bear the name of her new husband in order to avoid the embarrassing, even cruel questions that would otherwise face him in school and in the streets. "Now," she said, "he calls my second husband 'father,' and does so naturally. The adoption papers only give legal sanction to a situation that exists in any case."

Rachel, whose first husband was killed along the Suez Canal three years ago, convinced her new husband that her son should continue to bear his own father's name. "I didn't want to, and couldn't, wipe out his memory by changing my child's name. We are living in the same neighborhood where we have always lived and my son attends the same school he has always attended. In the school hallway, there is a memorial plaque bearing his father's name. How could I have taken this away from him?" she asks.

There is also the problem of bereaved parents, who have no legal standing in regard to their grandchildren, but who are naturally concerned about them. Some are bitter about the prospect of adoption. "It is terribly unfair," one of them declared at the meeting, "that we should lose not only our son but also our grandchild."

Most of them, however, accept the new situation, sometimes "adopting" the new husband of their former daughter-in-law. Chava, who was widowed in 1968, described a case in point: "All of us visit my late husband's parents regularly, and they visit us regularly. My son boasts that, as a result, he has six grandparents to pamper him instead of the usual four."

Most adoption cases, of course, concern children whose fathers are unknown or deny their parenthood, namely those born out of wedlock (about 250 cases were recorded last year). While the number of illegitimate children born has grown 300 per cent over the last decade, Israel's average illegitimacy rate remains low, less than one per cent of the total birth rate, as against 10 per cent in Sweden.

Some three-quarters of these children are given out for adoption, usually with the mother's approval, occasionally without it (where the child has been abandoned or the mother is mentally ill). While over 90 per cent of Israel's illegitimate children are of "Oriental" origin, most couples seeking to adopt children are of European origin. Thus you often find, as we did recently in our neighborhood, a hitherto childless couple of German-Jewish descent wheeling around a baby carriage containing a dark-skinned, delicately-featured little girl, whose natural parents were obviously Yemenites.

Congress convention

Defining the French fact

By MARK MEDICOFF
(CJN Quebec Bureau Chief)
MONTREAL-

Three years ago, when the Montreal Jewish community discovered it was living in a French-language province, communal leaders coined a phrase to convey that reality: "the French Fact."

Clearly dominating the proceedings at the Canadian Jewish Congress' regional conference in Montreal last week, was the attempt to evaluate the effect of that fact on the community.

The term "French Fact" implies a sudden awareness of a social reality that has existed for centuries. However, in 1973, the conference was clearly appealing to the community not only to recognize that reality, but to deal with it.

As Sephardi leader, Dr. Jean-Claude Lasry succinctly stated: "For many years we've lived in a language ghetto, and suddenly the walls-like Jericho-have come tumbling down."

Although the conference did not offer the participants any new insight, one concept was clearly articulated. The government has passed important legislative measures over the last two years centralizing the two overwhelmingly important social institutions-health and welfare, and education.

Accompanying this centralization a second feature of government policy comes into play-the teaching and use of the French language-a language that has for too long a time been relagated to a secondary position by Quebec Jewry.

The attitudes of English speaking Jews to the French-speaking Sephardi community was also revealed during the discussion of French language issues.

Generally Francophone Jews feel they are regarded by English speaking Jews with considerable condescension.

Dr. Lasry hit on this when he told the conference that the French community was looked upon by English Jews as "a bunch of Don Quixotes talking like lunatics or separatists, while in fact we were seers inside the Jewish community."

Unless the Congress and Allied Jewish Community Services are prepared to develop programs aimed at expanding French language use-especially in Jewish schools-the conference will have simply been an exercise in "paralysis by analysis."

If these organizations are not prepared to evolve and support the ambitions expressed by the government, then provincial leaders will develop policy despite the Jewish community.

ask the rabbi

Can Chumash substitute for Torah?

1. Is it permitted for the Law to be read from an ordinary chumash during a service at which no one present is able to read from a sefer Torah or in the event of a sefer Torah not being accessible?

RESPONSE:

The practice is to read the Torah from an ordinary chumash where there is no Sefer Torah "in order that the reading of the Torah should not be forgotten". When this is done, however, the benedictions are not recited. Where there is a Sefer Torah but no one present can read from the text without pointing and notation, the practice is for someone to read out of a chumash and for someone else to repeat after him while reading from the Sefer Torah. In this case the benedictions should be recited.

2. Recent literature on Tutankhamun suggests some affinities between ancient Egyptian and Hebrew Divine worship. Is there an explanation for this?

RESPONSE:

While there are obviously features common to all religions, I should have thought that the literature on Tutankhamun demonstrates on the contrary the vast differences between ancient Egyptian and Hebrew Divine worship. Indeed, it can be seen even more clearly that some aspects of Hebrew worship are in direct reaction to Egyptian ideas and practices. The list of forbidden sexual unions in Leviticus begins with the words: "After the doings of the land of Egypt, wherein ye dwelt, shalt ye not do" (Leviticus 18, 3). Most remarkable, in view of Egyptian priestly preoccupation with death as evidenced by the tombs and the Book of the Dead, is the Levitical rule that a priest must not contaminate himself by coming into contact with a corpse (Leviticus 21, 1). This is to say nothing of the radical way in which Hebrew monotheism departs from the Egyptian cults with their animal gods and the worship of the Pharaoh as divine.

Strong friend of Israel

Most Jews 'felt comfortable' with Johnson

NEW YORK (JCNS)–

Lyndon Baines Johnson will be remembered as a strong friend of Israel and the Jewish people who helped to break the U.S. arms embargo against the Jewish State, writes Raphael Rothstein.

American Jewish leaders recall that, in 1956, following the Sinai campaign, when Mrs. Meir was in New York and Jewish organizations were being pressured by the Eisenhower Administration to persuade Israel of the wisdom of withdrawal, Congressional enemies raised the spectre of eliminating the United Jewish Appeal tax exemption.

The Jews were understandably upset at this prospect and feared that such opponents as Senator William Fulbright would carry the day. But Johnson, who was then the Senate majority leader, called on President Eisenhower and told him that the UJA tax exemption would be eliminated "over my dead body."

Johnson, to a large measure, owed his political start to a Jewish merchant in Texas named Jim Novy. It was Novy who helped to finance Johnson's original political campaigns and bought him a large car when the former schoolteacher entered the U.S. Senate.

Johnson was always grateful to Novy and in his first public appearance as president which was in December, 1963, he dedicated the Austin, Texas, Conservative Synagogue at the invitation of Novy. The late president was accustomed to wearing a yarmulka when he appeared officially at many Jewish events and celebrations. He was a warm open type, the kind of man most Jews feel comfortable with in contrast to President Nixon, who has never been very much at ease with Jews.

"Imagine President Nixon inviting Mrs. Meir to stay at San Clemente (the president's private home in California) the way Mr. Johnson invited Mr. Eshkol (Israel's late Prime Minister) to stay at the LBJ ranch in Texas," said Rabbi Wolfe Kelman, director of the rabbinical assembly and a veteran observor of American-Jewish relations with the White House.

Indeed, it was Johnson who first invited an Israeli Premier as an official guest of the U.S. government. Ben-Gurion never received such an invitation from the White House and always went to America under the auspices of the UJA or Israel Bonds or some other Jewish organization.

Johnson and Eshkol took to each other. They were both men of appetite and warmth, conversation and humor. Jews played an important part in Johnson's administration and he had great respect for Jewish intellectual ability.

Vietnam spoiled Johnson's relations with the American Jewish community, and Jewish organizations were reluctant to invite him to public events because of the controversy engendered by the U.S. escalation of the war. If it had not been for Vietnam, Johnson would be remembered as a president who did more for civil rights in America than any of those preceding him and who aided Jewish fortunes greatly by expanding university programs and academic opportunities.

Of great importance to Israel was the fact that it was during the Johnson administration that Israel first breached the wall of U.S. reluctance to sell arms to her.

In 1964, Israel submitted a request to acquire heavy weapons in the U.S. The deal was arranged through West Germany but it backfired when the news of the sale of 300 Patton M-48 tanks was leaked in the American press. Bonn backed out of the deal but subsequently the Johnson Administration decided to sell the Patton tanks directly to Israel saying they were intended as defensive weapons.

Lyndon B. Johnson

A California experience

Youth and religion

By J. B. SALSBERG

If you look at it through the eyes of our forefathers, it appears to be an appalling sight.

If you view the same scene through present day, dogmatic eyes you may become self-righteously indignant about what you see in the areas outside your own, selected circle.

But if you look at it all objectively and without prejudice, then your eyes behold a rather moving, dramatic display of the varied efforts made by American Jews for their identity and survival.

Even if viewed from an objective and sympathetic position you would, I assume, still remain attached to your particular choice of Jewishness but you would at least be far less dogmatic in your rejection of the sincere choices and efforts of others.

I meditated about these and kindred matters during a brief visit to California recently.

It was a family affair, a bar mitzvah, and it took place in the largest of a cluster of sprawling small communities. The young parents of the bar mitzvah are both survivors of the Holocaust and their children are considerably more advanced in their Jewish awareness and knowledge than most. Garry, the focus of all attention, performed calmly, self-assuredly and in a superior fashion to most young people in his position. But...

The service took place in a Reform Temple that was founded 112 years ago and some of the guests were questioning the kind of service they attended.

The interior of the old temple was more reminiscent of an Orthodox synagogue than do the modern Conservative or Reform structures. Furthermore, both rabbis wore yarmelkes as did most of the audience. But, said some, what about the service? Was that a synagogue service?

What evidently shocked some was the fact that they were treated to a "youth service" in which teen-agers conducted almost the entire service in a manner that they were totally unaccustomed to.

Fifteen or so young boys and girls alternated in the performance of the service, including the delivery of the formal sermon. An older teen-ager among them played a guitar on occasion and he led the congregation in singing some traditional numbers as well as some popular songs that stressed the themes of peace and (brotherly) love.

Eyes that never beheld such a sight opened wide in amazement. They saw a solemn youngster carrying the Torah around the aisles of the temple followed by both rabbis, who were followed by the lad with the guitar, who was, in turn, followed by about three score young people singing fervently such moving songs as **Let's Get Together, What the World Needs Now is Love, Sweet Love, A Plea for One World, Yerushalayim Shel Zahav**, etc.

No doubt but that our Orthodox forefathers would have rejected such a service as not being authentically Jewish. But when fitted into the reality of present day Jewish experience, even the Orthodox should, in my opinion, modify their reactions to that type of service.

What is the reality? The inescapable fact is that half of all U.S. Jewish children receive no Jewish education of any kind. (In Canada the situation is only slightly better.) Every stream of Jewish life in that part of California where I visited is desperately trying to cope with this worrysome situation.

When the smiling youngsters walked out of the temple, to join their parents in the social hall, I heard them say to each other: "We must do this again soon." Soon they were dancing ecstatically to recorded Israeli tunes.

"But is that a religious way of life?" someone asked me? Well, it would be most improper for me to pass judgement on such developments or, for that matter, to express preferences. It is enough for me to know that all segments of Jewish life have the right and the opportunity to compete for the minds and allegiance of their friends and neighbors. But who has the moral right to denigrate the kindly Reform rabbi who, according to local observers, has "stood on the ramparts trying to ward off assimilation in that area for 30 years" and who often has to improvise weapons in his defensive stand?

To my Orthodox or more traditional friends, I dare suggest that the great Reb Leivi Yitzhak of Berditshev, if he had attended the youth service in that Temple would have joyfully commended the participants-especially the young, including the teen-age lad with the guitar...

More brickbats than bouquets in readers' letters

Dear Editor:

Bravo! Once again, as so often in the past, you have given your readers cause to ponder over the term "Jewish" on your banner.

I refer to your editorial "If women really want new role, they will have to work for it" (Jan. 19, 1973), in which you suggest that liberated Jewish women might, with advantage, address themselves to the problem of updating Canada's archaic abortion laws.

Now the stance of the women's liberation movement in favor of abortion is well known. The position of historic and Halachic Judaism against abortion (except in most exceptional circumstances) is equally well known. The suggestion in a Jewish newspaper that Jewish women might well support liberal abortion policies is offensive to a vast portion of the Jewish community (and not necessarily the religiously observant portion alone) and is wholly repugnant to Jewish moral and ethical precepts.

Your writer's effrontery is all the more compounded by the insidious manner in which he foists his views on his readers. The remark is given in a rather off-hand manner, being apparently not at all germane to the central issue dealt with. It is couched in terms which leave it open to your writer to plead that this reader's interpretation was not that which was intended. While I would sincerely hope that my reading is in error, nevertheless I must submit, sir, that the pro-abortion implication follows quite clearly and readily from a simple straightforward reading of the editorial in question.

Aaron Weinstock
Toronto

Dear Editor:

... Though it is true that you did not explicitly advocate a specific attitude that Jewish women should take toward such abortion laws, the context of women's liberation which formed the framework for your editorial strongly implies one. It is well known that the women's liberation movement urges the availability of abortion on demand. Indeed, the recent ruling of the U.S. Supreme Court permitting almost unrestricted abortion within the first six months of pregnancy has been hailed by champions of the women's liberation movement.

Since the issue here is the desirable expenditure of energy and time by Jewish women, I think it is relevant to ask what is the Jewish view of abortion. By the Jewish view I mean the principles embodied in the Jewish legal and ethical code. While there may be possibilities under Jewish law for some abortions under severe restrictions as to time, circumstances and qualified rabbinic decision, such an attitude is very far from that of abortion on demand.

To allow such a notion a foothold, to condone it and even pursue it in the context of a Jewish commitment is to adopt an ethical stance that is anti-thetical to true Jewish values. The "rights of a woman over her own body" is hardly a principle that can be maintained against the Jewish values of the sanctity of life and the individual's status as a caretaker or guardian of his corporeal being.

There are ways in which Jews can participate in the wider culture of their communities without serious danger to their values as Jews. But when such participation entails the acceptance of a value system antagonistic to their own, Jewish groups must not lead their members in this direction. Certainly a Jewish newspaper should not recommend even indirectly such a course of action.

Rachel Weinstock
Downsview

Dear Editor:

I would like to add my comments to those already made regarding Rabbi Rosensweig's remarks on ecumenism and the part played by Conservative and Reform leaders.

His stated opinion that these leaders are watering down Judaism is an unfair and superficial one, aimed at fragmenting, rather than uniting Judaism, a situation we can well do without.

I do not know what his experiences of ecumenism have been but mine has been that by dialogue with other religions and by the philosophy of bringing Judaism into the 20th century, our Conservative and especially Reform rabbis are strengthening our religion and indeed helping to keep our young people from searching into Christianity in order to find meaning in their lives.

Muriel Tinianov
Downsview

Dear Editor:

For a newspaper purporting to serve impartially the interests of the Jewish community at large, your denigrating assessment of "Reform" (9 Shevat) is disappointing. Its problems, being part of general malaise affecting religious institutions everywhere, hardly justify your foreboding prognosis.

Reform will not be editorialized out of existence. It can ignore the havoc-criers but can it, on the other hand, avoid re-appraising its position in terms of making a positive response to the role history has assigned it?

In its determination to cast off all former notions of going it alone, it is clearly on the right track. Now it must prepare for the crucial step of joining the Klal in full partnership by redefining its aims within the framework of the Halacha. The old antagonisms, the clash of ideologies which polarized Jewish groupings, have lost their former meaning. The area of difference is gradually being diminished by the attritions of time and common-cause. In these critical times, it seems fool-hardy to allow pride or imagined principle to stand in the way of reconciliation.

It is apparent that the accomodations to reality which our times call for can be made acceptable to the Klal only by way of the Halacha, which unfortunately has been left by default in the hands of a Zealotic minority who are bent on turning Judaism into what the unseeing Toynbee saw as a fossil religion.

The 70s are beckoning to Reform to take its place in the field of Halacha scholarship and to make its voice heard in the councils of normative Judaism. We cannot, for instance, stand-by neutrally in the current mamzerim issue while a gutless government acquiesces in the formation of a new class of untouchables within the community of Israel.

Al Roebuck
Toronto

Sisterhood is critical of editorial

Dear Editor:

As executive members of an Orthodox sisterhood, we strongly object to your description in the editorial "Programs Needed" of the role of the Jewish women in our society and the purpose of an important Jewish women's organization–the sisterhood.

We feel that as Jewish women our objectives should be a strong commitment to our religion; to the education of our youth in proper Torah ways and in the traditions of our people; and for the provision of the needy, the poor, and the oppressed both here at home and abroad.

Fighting for abortion legislation, city day nurseries, etc. is not a Jewish question in our estimation.

When we are facing the problems of so many Jews becoming Hebrew Christians and when intermarriage has become so prevalent, how can a Jewish newspaper such as yours encourage our women to fight for the women's liberation movement?

The Executive
B'nai Torah Sisterhood
Willowdale

Article on tax free privileges said inaccurate

Dear Editor:

Royston Allen's article "Tax Free Privileges Curtailed" (Jan. 26, 1973), deserves some comment in light of inaccuracies contained, and because of a marked tendency toward exaggeration.

In the interests of balance and clarification allow me to present the facts:
A) The United States and Canada are considered as one "country of origin." Immigrants from both countries will maintain their previous rights to import household appliances within their first three years as new immigrants.
B) All immigrants will have the right to buy Israeli-made appliances, tax exempt, in Israeli currency, thereby eliminating the need to "deplete his dollar reserves."
C) The cessation of duty free parcel post is directed only to new clothing and footwear. These regulations will have little effect on North American immigrants inasmuch as cash, by way of dollars, can be sent in lieu of clothing. In fact, the money will probably be of more value to the recipient.

The rationale behind these new regulations involves an attempt to minimize any unnecessary friction which may now exist between the average Israeli and the new immigrant. Most Israelis will more willingly accept and understand the rights and privileges granted to immigrants in matters of housing (large and low interest mortgages), unemployment (graduated income tax reduction over the first three and a half years) and education (exemption from high school tuition).

Joshua Bar-El

The new regulations will also serve to promote a "buy Israel" attitude on the part of the immigrants–a policy which, in the long run, will be in the best interest of the immigrant himself.

Finally, the new restrictions are aimed at discouraging misapplication and abuse of immigrant privileges. Although this abuse has been limited it has attracted publicity and attention and has, unfortunately, led to a degree of backlash. This new law will serve to defuse any organized hostility, without penalizing the new immigrant in any consequential manner.

It is a truism that Israel needs and requires immigration from North America. This fact is only now being recognized by most Israelis. As such Israelis will have to exercise more flexibility in their approach and a keener sensitivity to the unique problems facing the North American Oleh. However, the new immigrant must also do his share. He must understand that the balance of privileges in his favor should not be flaunted or misused.

Joshua Bar-El
Executive Director
Aliyah Center
Toronto, Canada

Organizations and People

what's new . . .

by Miriam Herman

Rabbi Yitzchak Kagan

AN ENCOUNTER WITH CHABAD

The weekend of Feb. 16 will be devoted to **An Encounter with Chabad** at Shaarei Shomayim Synagogue, Glencairn Ave. Beginning with a talk on **Why Chabad?** at the Oneg Shabbat by Professor Irving Block of the University of Western Ontario (there is to be a special Oneg Shabbat for the National Council of Synagogue Youth group to discuss **Meet Chabad** with Chaim Shainhouse) the program continues at Saturday morning services with the sermon, **A Thought for the Week**, delivered by Rabbi Yitzchak Kagan of Detroit, Mich. At the teenage service, the theme is to be **A Telling Lesson**. Two lectures follow luncheon-**The Jesus Movement: Threat or Fad?** and **Mitzvos: Archaic or Relevant?** Saturday afternoon's discussion will be **On College Morality** with Rabbi Kagan. That evening, Prof. Block speaks on **Contemporary Chasidism: Thought and Deed**. The weekend culminates with the brotherhood service and breakfast when Rabbi Kagan speaks on **Contemporary Issues**.

WEEKEND RETREAT

Winteretreat-73, a program of seminars and lectures sponsored by the Hillel Foundation of the University of Toronto and the Jewish Student Federation of York University, takes place at the Sheraton-Foxhead Hotel in Niagara Falls, Ont. from Feb. 12-18. Participating faculty-Professor Aaron Katchon, U of T; Rabbi Irwin Witty, Board of Jewish Education; Dr. Leo Davids, York University; Professor Joseph Shatzmiller, U of T; Rabbi Sol Tanenzapf, York University, Joshua Bar-El, Israel Aliyah Centre; Rabbi Immanuel Schochet, Kielcer Congregation; and Ben Mayer, Toronto Hillel Foundation. Special guests-Canadian novelist Mordechai Richler and Professor Saul Friedman, Youngstown University. The number of students from Toronto is limited to 150. Therefore applications will be accepted on a first come first served basis.

JEWISH SURVIVAL

The adult education series at Beth Tzedec Synagogue begins Thursday, Feb. 15, at 8 p.m. to run four consecutive Thursdays. The topic, **Elements of Jewish Survival**, will be covered by Dr. Vivian Rakoff of the department of psychiatry, University of Toronto. These lectures are open to the public.

JUNIOR HIGH DAY SCHOOL

Of particular interest to students now attending Grade Six-A junior high school program for those students who have never attended Hebrew day school before will be set up by the United Synagogue Day School with classes at Beth Tzedec Synagogue starting in the fall of '73, if enough students are interested. An early response is necessary to determine whether or not such a program is feasible.

SYRIAN SABBATH

A Syrian Sabbath is being held at Beth Tikvah Synagogue, Bayview Ave., this Saturday morning, Feb. 10. The entire morning will be devoted to the theme-music, prayer, discussion-and guest speaker Dr. Ronald Feld will speak on **Syrian Jewry-Forgotten Hostages of the Middle East**. Services begin at 9:30 a.m.

IN THE PUBLIC INTEREST

Hebrew Men of England Brotherhood has an on-going project to educate the public about venereal disease, drug addiction and alcoholism by supplying organizations with programs on these subjects. One such program is being sponsored by Beth Torah Brotherhood at their synagogue on Glenbrook Ave. on Sunday, Feb. 11. Services begin at 9:30 a.m., breakfast at 10 and the program, which is open to everyone, begins at 10:30 a.m. Sonnee Cohen will be moderator of a panel that includes John McCreedy, director of the North York branch of the Drug Addiction Centre, and Gail Wright, a nurse at the Ontario Venereal Disease Control Centre.

A SALUTE TO ISRAEL

Zionist Organization of Canada Eastern Region director Milton Winston returned from Israel recently after two weeks of television tapings for Cablevision's **Jewish Dimensions**. Two one hour specials and two half hour segments will complement the organization's 25th anniversary salute to Israel. A show on **Anne Frank and the Holocaust** will be aired on Thursday, Feb. 22, **Jerusalem Mosaic** on Monday, Feb. 19, **Soviet Jews** on Monday, Feb. 26, and **Young Women in the Army** on Saturday, March 6.

Leadership award goes to Dr. A.A. Epstein

TORONTO-

Dr. Arnold A. Epstein will receive the Ben Sadowski Award "for outstanding leadership in community services," at the annual meeting of the United Jewish Welfare Fund of Toronto, to be held Wednesday evening, Feb. 14, at Beth Tzedec Synagogue.

The Sadowski award was established in 1960 and is awarded annually to an outstanding member of the Jewish community.

Leadership development awards will also be presented to three young community leaders, Saul Merrick, Jeannette Stein and Francie Storm.

Dr. Epstein, whom everyone calls Bucky, is a hard-driving man with a hearty voice who says, "I've done everything I really wanted to do."

He was "extremely elated" when he was told he was to be honored with the Ben Sadowski award because he was a member of the committee which established it.

"Ben set up the welfare fund to what it is today and we wanted to honor him. I'm one of his protegees so I'm very happy."

Dr. Epstein, who was raised in New Waterford, N.S., a mining area of Cape Breton, says a strong feeling of the "humanity of man is ingrained in the small-town person.

"When everything is on a person-to-person basis, it's what you are that counts," he explains. "In a small town they don't let you put on a false front and they bring you down to size very quickly."

Dr. Arnold A. Epstein

The lesson that a man is what he does gave Dr. Epstein a strong feeling to help his community. He also had the example set by his family, one of 12 Jewish families in the town. His father was president of the synagogue for 25 years-"The president got to pay the deficit," he says.

After he graduated from the medical school of Dalhousie University, he practiced briefly in his hometown, then joined the army, leaving it after six years with the rank of major.

Instead of returning to New Waterford, he settled in Toronto-"Once you see the world opening up, you strive for greater goals."

Almost as soon as he arrived, he started working for the United Jewish Appeal as a canvasser. By 1957, he was chairman of the UJA and named man of the Year by the Welfare Fund.

In the 60s, he was chairman of the Welfare Fund and then president. He served as president of Holy Blossom Temple and is a trustee for life.

He became a vice-president of the Council of Jewish Federations and Welfare Funds in 1968 and still holds the post, representing Canada. This is the role that now accounts for most of his community involvement.

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All Wards	First Instalment	Second Instalment	Third Instalment
	Feb. 14	March 28	May 24

The above instalments represent an interim billing of 1973 taxes based upon one-half of last year's mill rates. The balance will be billed about the middle of the year and will be payable in another three instalments.

All Interim Realty Tax Bills have now been issued. Rate-payers who have not received tax bills should make immediate application at the Tax Information Counter, City Hall, or by telephone 367-7115.

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. . . about people

H. Wayne Tanenbaum of Toronto is one of seven North American community leaders to be honored by the Jewish Theological Seminary at its 14th annual convocation dinner on Wednesday, Feb. 28, at Temple Emanu-El in Miami Beach. He'll receive the National Community Service Award, conferred by the seminary "for distinctive and continuing service to the community at large."

• • •

Liberal MP **Barnett Danson** was in Helsinki, Finland last week as one of the three-man Canadian delegation to a meeting of the Interparliamentary Union, a group of members of national assemblies. The Canadians presented a resolution calling for international efforts to eliminate obstacles in reuniting families across national borders.

• • •

The 28-year-old conductor of the Hamilton Philharmonic Orchestra has been named Hamilton's Outstanding Young Person for 1972. **Boris Brott**, who has influenced the Hamilton music scene since his appointment four years ago, is the first recipient of what will become an annual award sponsored by the Hamilton Jaycees. It is being awarded to the city's young man or woman between the ages of 18 and 30 who made a notable contribution to his city, province or country.

• • •

Rabbi Gedalia Felder of Toronto's Shabos Shomrai Congregation has just published his ninth book, **Nachlat Tzvi** Volume 2, a 560-page discussion on the laws of divorce. Chairman of the rabbinic kashruth committee of the central region of Congress and a member of the five-man National Beth Din Tzedec (rabbinical court), of the Rabbinical Council of America, the rabbi is also presently publishing a lengthy commentary on the **Tanya Rabati**, an ancient book written in the 12th or 13th century by Rabenu Yechiel.

• • •

Larry Englander, a former teacher at Temple Sinai's religious school, is now that congregation's first pre-rabbinic intern. He has been on duty since early January learning all about all the practical aspects of the rabbinate-teaching, visiting the sick, services, youth programs. He is to be there until June when he will receive his Master of Hebrew Letters degree from the Hebrew Union College in Cincinnati.

Yael Rom

The announcement by American Airlines that it is hiring a woman as a pilot and the U.S. navy's decision to train eight women pilots brings to mind the fact that the first woman combat and airline pilot in the west was an Israeli. **Yael Rom**, 40, a mother of three and working as an educator at Technion-Israel Institute of Technology, earned her pilot's wings from the Israel Air Force flying school during the 1956 Sinai campaign

• • •

Appointments, elections, and re-elections-Psychologist **Reva Gerstein**, as acting chairman of the Committee on University Affairs-a committee set up by the Ontario government. (Dr. Gerstein has been a member from the beginning) to review the budgets of universities and other educational institutions and to advise the government on the distribution of monies to these organizations.

Hotelier **David Rubinoff** of London, Ont.-he's chairman of Holiday Inns of Canada-as a governor of the University of Western Ontario.

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Organizations and People

UJA leader says

'We have to make our sacrifices also'

TORONTO–

When Russian Jews are helped to re-settle in Israel, then Israel benefits as well as the immigrants, says Izy Stern, chairman of the synagogues and organizations division of the UJA campaign for 1973.

"Russian Jews are a working, progressive element who will contribute much to the country. It's our moral obligation to see that they are properly absorbed," he declared.

Stern said that if one million Russian Jews emigrate to Israel in the next decade-a figure used by the Israeli government-then the cost would run into billions of dollars.

The cost could not and should not be borne by Israel alone.

"We have to make our sacrifices also, even if they are only financial ones," he said. "The stronger the state of Israel, the stronger our prestige as Jews."

Stern pointed out that the UJA campaign has set a goal of $10,450,000 "but we need to surpass this figure to achieve our aims." His own division plans to raise at least 40 per cent more than last year.

Funds collected by the UJA ensure "the continuation of Judaism," he said.

"When Jewish children learn about Judaism in their schools and see the traditions practiced in their homes, then they have the right feelings to make them future leaders in the community."

His own children Randi, 12, and David, 11, are students at the Associated Hebrew Schools "and they're setting a tremendous example to us as parents."

Randi was recently involved with a group of students who wrote a production called, "I want to be a Free Man," based on the life of Russian Jews and presented at Baycrest.

"I've seen other Jewish children growing away from us when they should be the leaders of our next generation. But future leadership depends on a child's upbringing," Stern said.

As a child in Poland, Stern said he was taught a devotion to the Holy Land and a duty to help his brother Jews. Although war broke out the year of his bar mitzvah, he was already involved in Zionist work.

For the first couple of years of the war, he and his parents and four brothers were hidden on a farm. Later they were split up but found each other after the war and came together to Canada in 1948. The eldest brother re-settled in Israel where he is a school principal.

Stern had already begun to learn the jewelry trade and went to night school when he arrived in Canada. He opened his own jewelry firm about a year later.

He has been a member of the board of directors of his synagogue, Beth Emeth-Bais Yehuda, for 10 years and is a member of the board of directors of the United Jewish Welfare Fund. His wife, Min, is also active in the synagogue.

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1. The public is cordially invited to the 1973 Annual Meeting of the Jewish National Fund of Canada which will take place in Montreal on Sunday, March 18, 1973.
2. All members of the Jewish National Fund of Canada (Keren Kayemeth Le'Israel) Inc. are invited to submit nominations for directors. Such nominations should be addressed to:
MR. DAVID MENDEL
Chairman, 1973 Nominating Committee
1247 Guy Street - Room 120
Montreal 107, Quebec
and are to be received not later than fifteen days following publication of this notice

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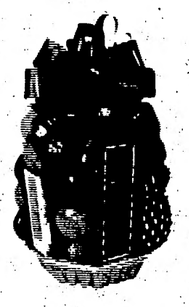
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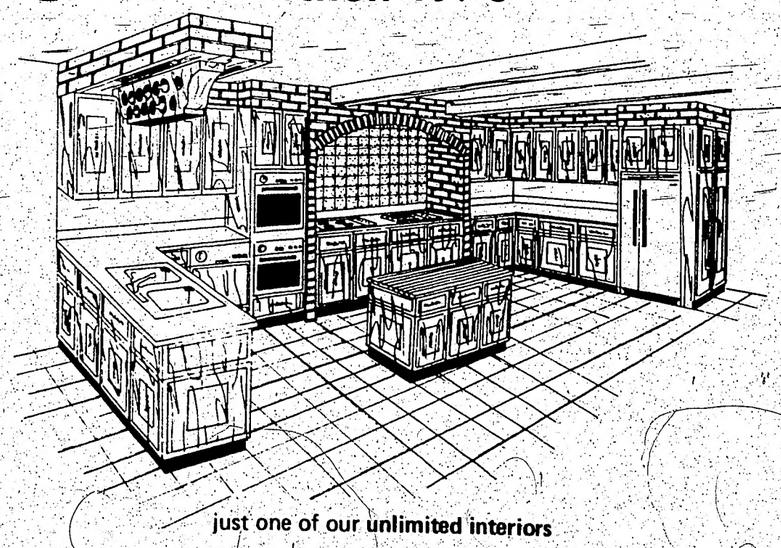
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Ted Baker, Rabbi Morton Green, chairmen and Yehuda Noy, executive director of United Israel Appeal, Ontario, discuss the progress of the Hamilton campaign.

Hamilton seeks to meet goal

TORONTO–

Yehuda Noy, executive director of Ontario United Appeal, expressed hope this week that the current campaign in Hamilton would continue its present upward direction and reach the fund goal that has evaded it in years past.

Noy told **The CJN** the Hamilton drive, chaired by Rabbi Morton Green of Adas Israel Synagogue, was running 28 per cent ahead of the previous year with a third of the community canvassed.

However, he cautioned against too much optimism in the 1,100-family community-even though three functions have already been held and Zvi Garcy from the national UJA office is helping out-because "you always start off high and lose a few because the most dedicated people respond immediately."

In addition, Hamilton's performance for the UIA has never been commensurate with its size.

"London, with a third of the population of Hamilton, sends more money to Israel," said Noy.

Among those participating in this year's campaign in Hamilton are the husband and wife team of Anna and Samuel Taylor who are co-chairmen of the women's and men's divisions respectively.

Branover visits

TORONTO–

Dr. Herman Branover, internationally known physicist, who was permitted to leave Russia after paying $31,000 head tax, is visiting Toronto this weekend. The 41-year-old professor, who arrived in Israel with his wife and son several months ago, will attend Sabbath service at Shaarei Shomayim Friday night and will speak at Shaarei Tefillah on Saturday night at 8 p.m.

Dr. Branover, who is also an ordained rabbi, was imprisoned in Russia when he refused to sign a document that he would remain silent about the plight of Soviet Jews wishing to emigrate, during President Nixon's visit.

Rabbi's dilemna

JERUSALEM (JCNS)-

A Halifa man who found himself the father of twins after four months of marriage asked the rabbinate to grant him a divorce. His wife agreed, but demanded that he maintain her and the twin sons.

The husband claimed they were not his and that he was not aware the woman was pregnant when they wed. The wife said this was untrue.

The head of the Beth Din asked the man the name of his father and grandfather, and it transpired that the twins were named after them. The court thereupon ruled that since the man had given them these names and attended their circumcision, he had acknowledged paternity of the twins and must pay maintenance.

In Tel Aviv, two wives appeared before the Beth Din to sue for maintenance. The court was told that after a Tel Aviv man ran off with his neighbor's wife, the abandoned woman found consolation with the deserted husband.

Henrietta Chesnie makes history at temple

By ESTHER MEHR
TORONTO —

Quietly and with little fanfare, women are entering the last remaining bastions of male preserves. Old prejudices are falling by the wayside as women are gradually gaining a toehold in the "inner sancta" previously denied them.

But a female synagogue president? Is it possible? To Henrietta Chesnie, recently appointed a vice-president of Holy Blossom Temple — the first woman to achieve that distinction in Canada — it is the natural culmination of more than two decades of devoted service and just plain hard work. She's paid her dues. She is a past president of the sisterhood who served as a member of the Board of Trustees for 10 years and has been on the board of the religious school for 22 years.

The former Henrietta Farb was born in Toronto of Orthodox parents. She credits her strong historical and community identity to the influence of her father.

"He had a completely open mind," she recalled in a recent interview. "I remember he used to take me to the old Bond St. Synagogue on Sundays to hear Rabbi Eisendrath. Those Sundays had a lasting effect on me. I found Reform Judaism allowed me freedom in finding my own way to truth and God. It wasn't confining."

She's the wife of Dr. Joshua Chesnie, an internist whom she met while completing a course in physiotherapy, and they have two children, Debby and Brian.

Attractive and outgoing, Henrietta Chesnie has a seemingly boundless source of energy and zest that is infectious. In her presence one feels a sense of discipline and order. Physically trim, she attends regular Yoga classes and three years ago decided to go back to school where she is presently completing a general course at York University. In addition to all this, she still manages to run a home, is a member of the executive of the Canadian Jewish Congress, is on the Social Planning Committee of the United Jewish Welfare Fund and has served with the United Community Fund.

Her foremost concern is Jewish education for the young. Mrs. Chesnie chaired a self-study of religious schools which was presented in 1968.

Henrietta Chesnie

"We discovered how important teachers are in making our children aware of their responsibilities as Jews in the community and in the home," she said. "The whole concept of Reform education has to be changed to include more exposure to traditional subjects, the Talmud and Midrash. The one-day-a-week school served its purpose but the position of Jews is different now. Education is the big challenge for synagogue survival."

Looking ahead two years when she will become president of Holy Blossom, Mrs. Chesnie was asked what changes she would like to bring about. "I am not sure of the answers but we have to do things differently. No matter how great the board may be, it is still the rabbi who is the most important influence and sets the style. I would like to see rabbis give more of themselves to youngsters. Very often children don't see the rabbi until confirmation. I also would like to broaden the base of decision-making, to bring in new and young thinking. To me a synagogue should be more than a place of worship and learning. It should also be a meeting place where the prime issues of our time can be explored."

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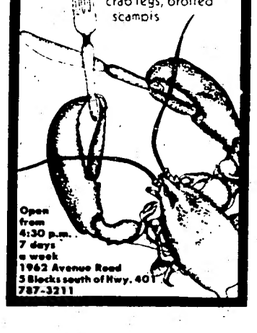

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Author Chaim Potok,(R)guest speaker at the annual UJA Day, recalls the good old days at the seminary with classmate Rabbi Irwin Witty, executive director of the Toronto Board of Jewish Education. Helen Gross, UJA women's chairman, looks on.

Potok--'Universality of particular'

By SHIRLEY GIBLON

His name is Chaim Potok and his ability to communicate in the spoken word is just as fine as what he expresses in his books. In Toronto for the annual UJA day, the man who wrote **The Chosen, The Promise** and **My Name is Asher Lev** is now at work on a novel about his experience as an army chaplain in Korea.

While Potok's novels appear on the surface to be stories of young men rebelling against a specific tradition, they have, nevertheless, the "universalism of the particular" which Potok himself values so much. To him the whole point of great writing is "to universalize a particular so that people who aren't a part of that experience feel it is a universal experience."

He says he writes about the particular Jewish world because it is the only one he really knows about, and he is "locked into that world." To Potok, if you're writing seriously you can only write about the world you know thoroughly. He says he envies writers who can research a topic and then write a lengthy book about it.

"I have to have been emotionally and physically inside a situation myself in order for me to generate the physical and psychic energy necessary to get a book out."

Potok's growing-up world centred around a little New York Chasidic synagogue. His mother was a member of the founding family of one of the great Chasidic dynasties. Going from this Orthodox background to become a Conservative Rabbi was, he says, traumatic. For him it was like "being born again," but others could not forgive his departure.

He says he became a storyteller in spite of the Orthodox tradition which, he explains, really prefers its bright young men to become scholars of the Talmud. It is interesting, however, that Potok taught himself to write by studying the great writers in very much the same way he used to study Talmud, going over every line and every passage until it became comprehensible.

Potok fiercely believes that the writer must continue to interact with the world in order to store up further significant material for his writing.

"If a novelist stops writing at 25 and spends his time drinking and running around he will have nothing to write about."

Potok's idea of a human experience which deeply affected his writing was seeing his daughter born.

He believes it is important not to become an isolated individual just because he is a writer. To him, it is necessary to remain a part of a group of people and to interact with them. But at the same time he thinks it requires a very delicate balance to retain simultaneously one's integrity.

Potok, who in addition to writing is the editor of the Jewish Publication Society, lives in Philadelphia. His friends are both Jews and non-Jews and he says his concerns are not Jewish alone. Geographically his contacts with other authors are limited, but he feels strongly about the critical approach of some. He thinks it is important to be knowledgeable about what one is attacking, pointing out the difference between criticizing "from inside with love" as opposed to "from outside with contempt." He says, "I have no regard whatsoever for other writers who look with contempt upon a people or a tradition they don't really understand."

Chaim Potok is very obviously a writer who does understand his own people and tradition fully from the inside. We can only be grateful, then, that he did choose to become a writer.

Cantor Kelen 'turns on' audience; but sacred service 'dry, artificial'

By RICK KARDONNE

Soulfulness and emotional fervor are essential to the successful performance of Jewish music. Ideally, a Jewish music concert should be a straight-from-the-heart experience that can hold an audience spellbound.

Cantor Tibor Kelen aptly displayed this "Neshamah" in a performance he gave at the Jewish Public Library recently.

Born in Budapest and a proven success in secular opera as well as religious liturgy (he won New York's Morton Baum award as the best operatic singer for the year 1970), this dynamic tenor displayed a tonal versatility that varied from that of a crystal-clear voice to that of a dramatic (but not schmaltzy) vibrato. Accompanied by the capable pianist Miriam Schachter, Cantor Kelen sang an interesting selection of works, ranging from the powerful minor-key chant **L'dor V'dor** by Bernstein and the Yiddish song **Zum du Shtern** to a fine rendition of **Kol Dodi.**

A fairly young man, he has a certain theatrical flair that instantly turned on his audience. Cantor Kelen will be performing in Massey Hall March 17 in a performance of secular opera; a concert that should be very worthwhile.

Also in this program was the Toronto Hadassah Choir, conducted by Esther Gan-Firestone. They created a very warm and congenial atmosphere with such Yiddish folk song classics as **Ot Azoy Nayt a Schneider** and the beautiful **Dona Dona,** which Joan Baez popularized 10 years ago.

Although Temple Sinai should be commended for embarking on a rather ambitious series of Jewish music programs entitled "Our Musical Legacy", their opening concert on January 26 lacked the natural gut feeling of the Jewish Public Library concert and thus, with a few exceptions, assumed a stiff quality which lasted throughout the evening.

The major work of the program was a sacred service composed several years ago by the prolific Israeli composer Marc Lavry. I have not heard this 11-movement choral piece before, so perhaps its rendition by a highly trained professional choir would have left a greater imprint on me. Certainly, one felt that organist Edward Spenser, at times, lacked co-ordination with conductor Ben Steinberg. Bearing this in mind, the piece itself was uneven. Except for the solidly emotional **L'cha Dodi, V'ahavta,** and the fervent **Yism'chu,** the greater part of the service was a dry, artificial and somewhat academic attempt to set traditional Hebrew prayers to Western neo-romantic musical motifs. What was lacking in the piece was an overall sense of continuity, be it musical or emotional.

Toronto composer Dr. Harry Colman's **Prayer to Israel** completed Temple Sinai's premier program. The most effective segment of this three-movement composition was a dramatically atonal choral and instrumental rendition of children's poems found in Theresienstadt concentration camp, in which the stark terror of the camp was perfectly conveyed by the stunning choral and instrumental dissonances. Unfortunately, the rest of the work sounded slightly contrived.

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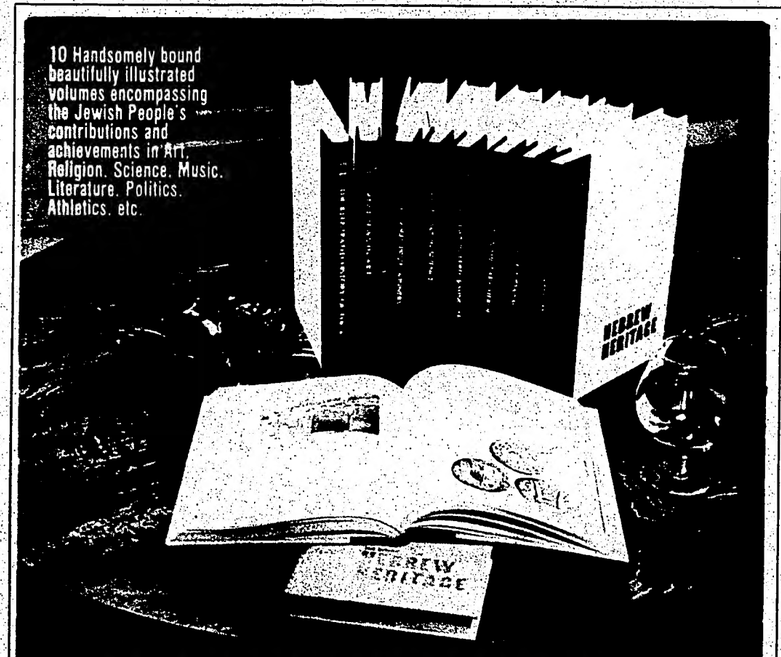
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UJA Day with Chaim Potok is dream come true

By MIRIAM HERMAN
TORONTO—

An afternoon with Chaim Potok would be any program planner's dream.

For the committee who planned the women's division's UJA Day, it was a dream come true.

For the overflow audience of more than 600 women, augmented by students from the Bialik Hebrew Day School who are studying his books, it was a moment of exquisite eloquence.

Dr. Chaim Potok, rabbi, author and amateur artist, was luncheon speaker at the women's division's first fund-raising event of 1973—an all-day meeting held on Thursday, Feb. 1, at Shaarei Shomayin Synagogue.

The luncheon followed the morning session "Woman Alive," a discussion of life-style questions facing women today. CBC personality Barbara Frum interviewed Dr. Stanley Greben, psychiatrist-in-chief of New Mount Sinai Hospital and Lillian Messinger, social worker at Clarke Institute of Psychiatry.

Both Dr. Greben and Mrs. Messinger agreed on some of the reasons that marriage is no longer the permanent institution that it used to be. They said that outside constraints have changed—it is no longer a sin to be divorced. There is a greater degree of personal honesty in the air and personal problems are brought out into the open. Society today is more committed to the idea of not suffering, that it is good to be satisfied, they said.

"People today are making choices," Mrs. Messenger said. "However women are in a stage of transition today and in transition there is always conflict.

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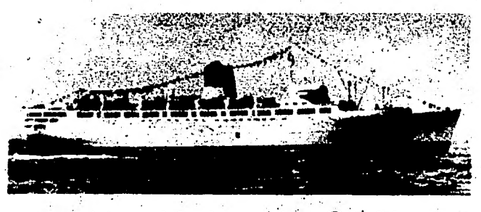
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Mar. 10	L. da Vinci	10	390
Mar. 23	Michelangelo	14	560
Mar. 30	Raffaello	10	410
Apr. 10	Rafaello	7	280
Apr. 18	Raffaello	9	430
Apr. 19	L. da Vinci	11	485
May 1	L. da Vinci	8	310
May 10	L. da Vinci	8	310
May 22	Raffaello	7	280
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Feb. 21	Cristoforo Colombo
Mar. 7	Raffaello
Mar. 21	L. da Vinci
Mar. 24	Cristoforo Colombo
Apr. 7	Michelangelo
Apr. 24	Cristoforo Colombo
Apr. 28	Raffaello
May 9	Michelangelo
May 19	L. da Vinci
May 30	Michelangelo

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OBITUARIES

BAKER, Daniel-On Jan. 28, late of 11 Baintree Cr.
BATCHER, Fanny-On Jan. 31, late of 35 Canyon Ave.
COOPERMAN, Eli-On Jan. 25, late of 1 Canyon Ave.
EISENBERG, Sarah-On Feb. 2, late of 4383 Bathurst St.
FIELDS, Harry A.-On Jan. 31, late of #14 Whitmore Ave.
FILOPOVITZ, Hugo-On Feb. 2, late of 28 Dunsmore Grdns.
FRANK, Gaston-On Feb. 2, late of 3311 Kingston Rd.
GENAH, Harriet-On Jan. 31, late of #6 Replin Rd.
GILBERT, Evelyn-On Jan. 29, late of 6151 Bathurst St.
GOLDSTEIN, Tillie-On Feb. 4, late of 3560 Bathurst St.
GOODFELLOW, Morris-On Jan. 31, late of 400 Walmer Rd.
HERSHKOWITZ, Gertrude-On Feb. 4, late of 61 Pelham Pk. Gdns.
HIRSH, Bessie-On Feb. 4, late of 10 Shallmar Blvd.
KOFLEWITZ, Benjamin-On Feb. 1, late of 3575 Bathurst St.
KREINER, Joseph-On Jan. 25, late of 170 Vanauley Ave.
LEVY, Rose Rachel-On Jan. 30, late of 33 Westover Hill Rd.
PEARSON, Arthur Murray-On Jan. 27, late of 149 Clifton Ave.
SCHALK, Ernest-On Feb. 4, late of #15 Frontenac Ave.
SCHWARTZ, Harvey-On Feb. 2, late of 546 St. Clements Ave.
SCHWARTZ, Max-On Feb. 1, late of 707 Finch Ave. W.
SHACTER, Beatrice-On Feb. 4, late of 20 Barksdale Ave.
SHEFFE, Eva-On Jan. 27, late of 120 Shelbourne Ave.
SHERIFF, Harry N.-On Feb. 4, late of Oshawa, Ont.
SHULMAN, Isadore-On Jan. 31, late of 326 Brighton Ave.
SIMON, Sam-On Jan. 27, late of 11 Shallmar Blvd.
TEPLITSKY, Annie-On Feb. 4, late of 21 Invermay Ave.
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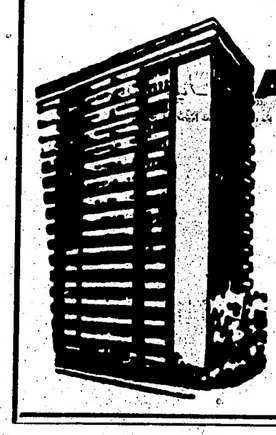

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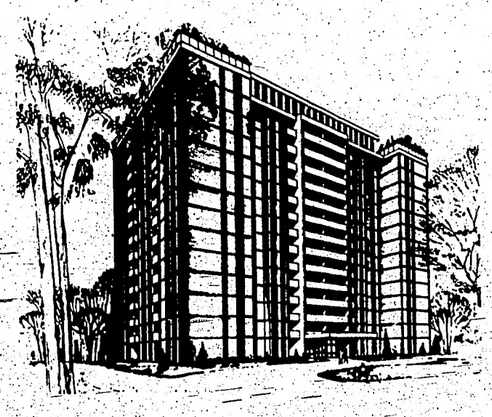

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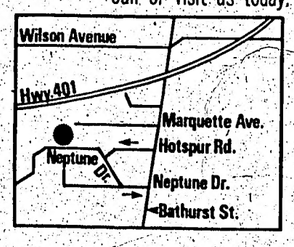

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Cont'd from Page 1

Moses announced the following will serve as associate chairmen of the Trades and Professions Council:

Eddie Brill, fashion industries division; Dr. Robert Disenhouse, medical professions division; Ben Kirshenbaum and Sidney Starkman, food and services division; Dave Robbins, construction division; Ben Samuels, general mercantile division; Harold Strom, commercial professions division.

Chairmen of the various trades and professions: Construction, Harry Gorman, Harold Green; heavy industry, Jack Spears; jewellers, Joe Eisen, Victor Guth; automotive, Adam Buck, Murray Poizner; furniture, Joe Figa, Max Handelman; hardware, housewares and toys, Karl Bald, Bill Dunn; hotels and restaurants, Dave Feldman, Herb Greenbaum, Hank Rosen; food, Harry Guest, Irving Levine; paper and printing, Carl Goodman; films and entertainment, Peter Mandell; cleaners and launderers, Hersh Taylor; men's apparel, Hy Balsky, Jerry Shapiro; furriers, Henry Bockner.

Sales agents, Reuben Farberman; knitters, Oscar Shainhouse; shoes, Eddie Schmeiser, Leonard Simpson; insurance, Don Latchman, Gerald Silverman; accountants, John Colomby, Jerry Friedman, Marty Storm; barristers, Irwin Paternak; physicians, Dr. Robert Ruderman, Dr. Morton Brown; dentists, Dr. I. Lightman, Dr. Morton Cooper; optometrists, Milton Teitel, Ralph Swartz; pharmacy, Irving Bain, Seymour Haberx; welfare professions, David Andrews.

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